CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Religious.

REPORT OF THE BALTIMORE UNITARIAN BOOK SOCIETY.

The second anniversary of the Baltimore Unitarian Society for the distribution of books, was held the 25th December at the First Independent Church. A discourse suited to the occasion was delivered, and after the religious services of the day, the Secretary communicated the following

REPORT:

In making a statement to the Society of their last year's proceedings, the Managers are gratified with being able to express a high satisfaction at the success of their labours. According to such means and opportunities as were in their power, they have endeavoured to promote the objects of the Society. Books and tracts have been circulated in various directions, and in those places especially, where the greatest benefit may reasonably be expected.—By publication, exchange, and purchase, they have enlarged the number and variety of works intended for distribution, and have now on hand an extensive assortment.

It must be highly gratifying to the Society, not only to observe the fruits of their own exertions, in the spreading influence of principles and doctrines, which they deem of the first importance; but, also, to witness the corresponding exertions of their brethren in other quarters. It is now two years since this Society was first instituted, and within that time, associations have sprung up in different parts, with the professed object of distributing Unitarian publications. A double purpose, highly auspicious to the cause we have at heart, will be thus effected; the comparatively small means and narrow confidence of individuals, will be made more extensive and more effectual, by bringing them to act in concert; and the respective associations, by mutual aid in exchanging publications, will be able to do the greatest good at the least expense. It is hoped the time will not be long, before every Unitarian congregation will perceive the importance of such a system, and unite in carrying it into general operation.

The progress of Unitarianism in this country has been rapid, more rapid than ever the most sanguine could have anticipated; it is going on, and will go on; it carries with it the majesty and the power of truth; it is the cause of heaven, and the work of God; it will not stop while reason is honoured, or piety cherished, or the Scriptures revered. Yet there is enough for the friends of righteousness and sound doctrine to do; truth will conquer at last, but it requires incitements from human aid. God is the author of all, but men are his agents; we must labour if we would hope; we must do what we can to build up the kingdom of God in the world, if we would seek for the blessings of his good government, and the joys of his final approbation. With these views, we may be encouraged to persevere, and trust to the great Ruler of all things to direct our labours, in conformity with his wise and holy designs.

To the present time, the good influences of an overruling Providence have been manifest in strengthening the hands, and cheering the hearts of our brethren in this country.—New congregations are forming, preachers are multiplying, the demand for Unitarian writings is increasing, and a spirit of inquiry has gone abroad. In some parts of New-England a, large portion of the inhabitants are Unitarians; many are found at the South and the West, and some in almost every town and village in the Union. More than forty preachers, professing Unitarian sentiments, are employed in Kentucky and Ohio, some with established congregations, others in the duties of missionaries.—Our central situation gives us facilities for sending out tracts and bibles in these various directions, and this should prove to us both the value of our institution, and the importance of zealous activity.

But for the influence of our religious views we do not look more to the increase of our numbers, and prosperity of our churches, than to the gradual change of public feeling. We see it in the softened tone of orthodoxy; the subdued spirit of bigotry—the weakened power of prejudice—the gradual relentings of malevolence—the dying embers of kindled passions—and in all the indications of the increasing ascendency of truth over error—of reason over blind credulity—of piety over hypocrisy—and of charity over the narrow views of sectarism, and the unholy zeal of the self-righteous. In all these respects, a visible change has taken place, favourable to peace and religion, and to the progress of those principles of faith and action, which exalt, purify, and adorn the human character.

Pulpit denunciations have become less frequent. The cry of heresy, the incorrect assertions, and reproachful language, which were the burden of orthodox journals, have gradually given way to a more christian spirit, and a temper milder. The wise have learnt to be silent, where they could not confute; the virtuous and candid have learnt to respect the voice of seriousness and candour.

This change, so beneficial to the harmony of christians, and to the interests of pure religion, we have good reasons to believe, has been owing, in no small degree, to the exertions which have been made to diffuse a knowledge of our sentiments. Such will always be the consequence; ignorance is our worst enemy. The principles of our faith need only be known to be respected—they are the principles of the scriptures, of reason, and of nature; they accord with the best feelings of the human heart, and the highest powers of the human understanding; they have God for their author; they are the principles revealed and published by Jesus Christ, illustrated by his own life, proved by his miracles, sanctioned by his assurance of a future judgment, and confirmed by his death and resurrection.

Such are the principles which we are united to promulgate; and when they are understood as we understand them, we cannot believe that there will be so much blindness in bigotry, as to make them the subject of reproachful denunciations. They make for peace, and righteousness, and love, and christian fellowship.

The means of knowledge, which the Managers possess, have made them acquainted with several facts respecting the present state of Unitarianism abroad, and they are happy to say, that their information is encouraging. In England there are nearly four hundred regular Unitarian congregations, and numerous societies for publishing and distributing books and tracts. In Scotland, several churches have been established, and others are forming; and from Ireland, the missionaries send favourable reports.

A letter written at Blauseburg, Transylvania, in the month of may last, by a member of the Unitarian Consistory in that place, conveys the information, that in Transylvania, there are at present forty thousand Unitarians, constituting one hundred and twenty churches. Unitarianism is one of the four religions which enjoy equal rights and privileges in that country, the other three being the Roman Catholic, the Calvinistic, and the Lutheran.

During the last year, a Unitarian Society has been formed in Calcutta, under the direction of a Baptist missionary to that place.——Hopes are entertained, that much good will result to the cause of Christianity from this Society, and another of the same kind at Madras. It is well known, that the natives of that country among whom are many wise and learned men, have always represented the peculiar doctrines of orthodoxy as an insuperable obstacle to their ever embracing christianity. It is not unreasonable to hope that when they shall be made acquainted with this religion, in its native simplicity and purity; free from the inventions and additions, which now encumber its most popular forms, they will not be slow to receive its doctrines, become the worshippers of the true God, the humble followers of his Son.

Such are the reflections and facts, which the Managers have thought proper to say before the Society, as a testimony that their own labours are not in vain, and as motives to future zeal and perseverance. By order of the managers, HENRY PAYSON, *President.*

The officers and managers for the ensuing year, are the following:

HENRY PAYSON, *President.*
William G. Appleton, *Secretary.*
Isaac Phillips, jr. *Treasurer.*
William C. Shaw, *Librarian.*

Hon. Theodorick Bland,	Wm. Penniman,
Rev. Jared Sparks,	Dr. E. Perkins,
Rev. F. W. P. Greenwood,	John W. Osgood,
John Hastings,	Joseph Parker.

DR. CHALMERS' SERMON.

MR. REED—In the year 1818, Dr. *Chalmers*, the celebrated Scotch clergyman, preached a sermon before the Auxiliary Society to the Hibernian Society, or Irish Free School Society. The title of the discourse is "The Doctrine of Christian Charity applied to the case of Religious Differences." The text, Matt. vii. 3, 4, 5—"*And why beholdest thou the mote that is in thy brother's eye, &c.*" The sermon is eloquent, able, and unexceptionable. After speaking of the fault of evil-speaking in general, and of the prejudice existing in Great Britain against the religion of Irishmen, Dr. Chalmers says—

"Let us, therefore, take a nearer look of Popery, and try to find out how much of Popery there is in the religion of Protestants.

First, then, it is said of Papists, that they ascribe an infallibility to the Pope, so that, if he were to say one thing, and the Bible another, his authority would carry it over the authority of God. And, think you, my brethren, that there is no such Popery among you? Is there no taking of your religion upon trust from another, when you should draw it fresh and unsullied from the fountain-head of inspiration? You all have, or you ought to have, Bibles;—and how often is it repeated there, "Hearken diligently unto me"? Now, do you obey this requirement, by making the reading of your Bibles a distinct and earnest exercise? Do you ever dare to bring your favourite minister to the tribunal of the word, or would you tremble at the presumption of such an attempt, so that the hearing of the word carries a greater authority over your mind than the reading of the word? Now, this want of daring, this trembling at the very idea of a dissent from your minister, this indolent acquiescence in his doctrine, is just calling another man master;—it is putting the authority of man over the authority of God; it is throwing yourself into a prostrate attitude at the footstool of human infallibility; it is not just kissing the toe of reverence, but it is the profounder degradation of the mind, and of all its faculties: and without the name of Popery—that name which lights up so ready an antipathy in your bosoms, your soul may be infected with the substantial poison, and your conscience be weighed down by the oppressive shackles, of Popery. And all this, in the noon-day effulgence of a Protestant country, where the Bible, in your mother tongue, circulates among all your families—where it may be met with on every shelf, and is ever soliciting you to look to the wisdom that is inscribed upon its pages. O! how tenderly should we deal with the prejudices of a rude and uneducated people, who have no Bibles, and no art of reading among them, to unlock its treasures, when we think that, even in this our land, the voice of human authority carries so mighty an influence along with it, and veneration for the word of God is darkened and polluted by a blind veneration for its interpreters.

We tremble to read of the fulminations that have issued in other days from a conclave of cardinals. Have we no conclaves, and no fulminations, and no orders of inquisition, in our own country? Is there no professing brotherhood, or no professing sister-hood, to deal their censorious invectives around them, upon the members of an excommunicated world? There is such a thing as a religious public. There is a "little flock," on the one hand, and a "world lying in wickedness," on the other. But have a care, ye who think yourselves of the favoured few, how you never transgress the mildness, and charity, and unostentatious virtues of the gospel; lest you hold out a distorted picture of christianity in your neighbourhood, and impose that as religion on the fancy of the credulous, which stands at as wide a distance from the religion of the New Testament, as do the services of an exploded superstition, or the mummeries of an antiquated ritual.

But, again, it is said of Papists, that they hold the monstrous doctrine of transubstantiation. But in the sacraments of our country, is there no crucifying of the Lord afresh? Is there none of that which gives the doctrine of transubstantiation all its malignant influences on the hearts and lives of its proselytes? Is there no mysterious virtue annexed to the elements of this ordinance? Instead of being repaired to for the purpose of recruiting our languid affections to the Saviour, and strengthening our faith, and arming us with a firmer resolution, and more vigorous purpose of obedience, does the conscience of no communicant solace itself by the mere performance of the outward act, and suffer him to go back with a more reposing security to the follies, and vices, and indulgences of the world? Then, my brethren, his erroneous views of the sacrament may not be clothed in a term so appalling to the hearts and the feelings of Protestants as transubstantiation, but to it belongs all the immorality of transubstantiation; and the thorn must be pulled out of his eye, ere he can see clearly to cast the mote out of his brother's eye.

But, thirdly, it is said that Papists worship saints, and fall down to graven images. This is very, very bad. "Thou shalt worship the Lord thy God, and him only shalt thou serve." But let us take ourselves to task upon this charge also. Have we no consecrated names in the annals of reformation—no worthies who hold too commanding a place in the remembrance and affection of Protestants? Are there no departed theologians, whose works hold too domineering an ascendency over the faith and practice of Christians? Are there no laborious compilations of other days, which, instead of interpreting the Bible, have given its truths a shape, and a form, and an arrangement, that confer upon them another impression, and impart to them another influence, from the pure and original record? We may not bend the knee in any sensible chamber of imagery, at the remembrance of favourite saints. But do we not bend the understanding before the volumes of favourite authors, and do an homage to those representations of the minds of the men of other days, which should be exclusively given to the representation of the mind of the Spirit, as put down in the book of the Spirit's revelation? It is right that each of us should give the contribution of his own talents, and his own learning, to this most interesting cause; but let the great drift of our argument be to prop the authority of the Bible, and to turn the eye of earnestness upon its pages;—for if any work, instead of exalting the Bible, shall be made, by the misjudging reverence of others, to stand in its place, then we introduce a false worship into the heart of a reformed country, and lay prostrate the conscience of men, under the yoke of a spurious authority.

We may truly conceive of God, though we cannot fully conceive of him. We may have right apprehensions of him, though not an exact comprehension of him.

HINTS ON EARLY EDUCATION.

(Continued from page 113.)

INDUSTRY, PERSEVERANCE AND ATTENTION.

As idleness is the inlet to most other evils, so it is by industry that the powers of the mind are turned to good account. That so little is effected by most people, may be attributed much more to the waste and misapplication than to the want of natural powers; and it will generally be found that usefulness of character depends more upon diligence than any thing else, if we except religious principle. It is, therefore, highly important to train up children to habits of industry, application and perseverance. They should early be made sensible of the infinite value of time; they should be made to understand that no economy is so essential as the economy of time; and that, as by squandering pence, we are very soon deprived of pounds; so by wasting minutes, we shall lose not only hours, but days and months. They ought not, therefore, to be allowed to remain idle, "because it is not worth while" to undertake any employment; for this is an excuse often brought forward during those intervals of time which occur in the course of almost every day. We are mistaken if we suppose that industry is to be confined to lesson hours: children may be as idle when at play as over their books; we must, therefore, take care that the time devoted to relaxation be properly and happily employed. The first dawnings of a listless, dissatisfied disposition are to be checked; such a propensity will lead a child to loll in his chair—to stretch on the ground, rather than trouble himself to join in the games of his more active companions; it will lead him to seek for amusement, first in one thing—then in another; but to rest content with none. To counteract this tendency, it is necessary to supply children with pleasurable objects—varied, but not too numerous—and to encourage a vigorous and persevering pursuit of them. It is desirable, if in the country, that they should have gardens of their own, tools, a poney, &c.; and we shall find it an important advantage, if we are able to inspire them with a taste for reading, as an amusement. This will be promoted by the habit of buying and collecting books for themselves; each child enjoying a privilege of a library of his own.

One of the duties of a nurse is to employ her charges well in the absence of their parents. If, for example, she provide herself with paper, pencils, paints, little pictures, &c. to cut and paste, as employment for wet days, and winter evenings, many hours may be spent harmoniously and happy, which, in an ill-regulated nursery, would pass in idleness, and consequently, quarrelling and mischief. For children who are brought up in domestic and neutral habits, it will not be difficult to find an abundant variety of wholesome and simple pleasures; and we should carefully avoid exciting a desire for artificial amusements, which, if they produce no other ill consequence, are, like all unnecessary stimulants, enervating in their effects, vitiating to the taste, and likely to abate the relish for more common and more valuable enjoyments. Among such objectionable amusements are to be ranked the theatre, cards, and every species of infantine gaming,*

We must endeavour to inspire children with the spirit inculcated in the following precept—"Whatsoever thy hand findeth to do, do it with thy might," Ecc. ix. 10—to bring them gradually "to be a whole man to every thing." This is an acquirement fraught with the most important advantages, though of very difficult attainment. So volatile is the mind during childhood, so averse to restraint, that it is only by very slow degrees the habits here recommended can be formed. We must not expect complete success with any children; and with some the difficulty will appear nearly insurmountable. Energy of mind, like *power* in mechanism, if once attained, may be directed and applied to a variety of objects; but the want of this energy—an indifference, a spiritlessness of character—is a defect most difficult to be overcome. Our ordinary resources are apt to fail with minds of this cast; for with them the hope of obtaining a desired object, the wish for rewards, the love of reputation, and even a sense of duty, will readily yield to every difficulty, and rarely triumph over that aversion to labour which, if suffered to prevail, has a tendency to undermine whatever is excellent or valuable.—In the treatment of children of this character, a double portion of patience and perseverance is required, and with all our efforts we may appear to effect very little, but that little will probably lead to more. We must observe their tastes; and, if possible, excite activity by presenting them with objects which particularly accord with their inclination. We may sometimes, with those of good dispositions, accomplish our purpose, by engaging their affections and working upon love more than upon fear.—It will also be especially necessary to guard against that deceit which is too often the consequence of indolence; for a child, habitually indolent, will make it his object to get through every employment, particularly his lessons, with

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* By "infantine gaming," it is intended to include only those games in which children play for money, or which, at least, may lead to their doing so at some future period.

as little trouble to himself as possible, and the consciousness of his deficiences—the consciousness of having failed in duty, will almost inevitably induce him to take refuge in falsehood or mean excuses. We should, therefore, as far as possible, avoid trusting such children to learn their lessons alone; for this will be exposing them to temptation. Let it be an object to give them employments which they cannot evade—from which there is no means of escaping—something to be *done*, and not merely to be learnt. For instance, it will be better to set them so many lines to write, rather than to learn by heart. If tasks must be set, they should be made as short, as defined, as mechanical as possible, and learnt in the presence of the teacher. To all children, perhaps, the rudiments of learning may be made easier, by rendering them as mechanical as the subject admits of. It may be better not to tell a little child that he shall spell his lesson till he does it without a mistake; but to desire him to spell it so many times over, aloud and distinctly, as the business of the day. Children will also learn more readily when their lessons are regulated by established rules. If a child be uncertain how much he is to read, he will probably murmur when the portion is shown to him. Rather let it be fixed, that to read so much—to spell so many words so many times, &c. is to be the regular business of every day. He will then come with a prepared mind, which is as important to the success and good temper of children as of ourselves. On this account, a daily perseverance in teaching, and regular hours, are equally necessary. The habit of omitting lessons, on every slight excuse, has a very injurious effect; and a child will become very unwilling to be taught, who, from his past experience, daily hopes that he may put off the task, or escape it altogether.

ST. PATRICK'S DAY—MARCH 17.

The following extract from BRAY'S CALENDARIA, (vol. i. p. 247,) explains an ancient custom.

The wearing *shamrock* on the feast of St. Patrick, is attributed to the following circumstance. When he first endeavoured to plant the seeds of christianity in Hibernia, he found great difficulty in inculcating the doctrine of the TRINITY into the minds of his rude and barbarous auditors; and, therefore, had recourse to a visible image whereby to illustrate his discourse. Thus, when expounding that tritheistical mystery, he held in his hand a leaf of the *shamrock*, or *trefoil*, as representing the divisibility of the Divinity into three distinct and equal parts, but its junction, or union, in one stem, or original: and this ingenious mode of accounting for the wearing of the shamrock may possibly have truth for its basis, although it is more probable, that, as the shamrock had been, long before the time of St. Patrick, considered as the national badge, or emblem, it was worn on the anniversary of St. Patrick, to mark him as their patron, or tutelar saint.

Christian Register.

BOSTON, FRIDAY, MARCH 21, 1823.

AMERICAN BIBLE SOCIETY.

We have just received the *Sixth Annual Report* of the American Bible Society. The annual meeting was held at the City Hotel, New-York, on the 9th of May, 1822.

Notwithstanding the pressure of the times has been great in some parts of the country, yet the sale of Bibles and Testaments from the Depository of the Society has been greater, during the past, than on any former year.

During the sixth year there were printed at the Depository of the American Bible Society, 15,625 Bibles, and 17,500 Testaments in English; and, also, 3,250 in Spanish. There have also been purchased 250 German Bibles. These, added to 231,552, (the number mentioned in the last Report) make a total of *two hundred sixty-eight thousand, one hundred and seventy-seven* Bibles and Testaments, or parts of the latter, *printed* from the stereotype plates of the Society, or otherwise *obtained for circulation* during the six years of its existence.

The number of Bibles, Testaments, and parts of the New Testament *issued* by the Society since its establishment, is *one hundred and ninety-three thousand, eight hundred and eighteen.* This estimate does not include many of the Bibles distributed by the Auxiliary Societies, as but few of these Societies have obtained their Bibles from the parent Society. If those distributed by the Auxiliary Societies were added to those distributed by the parent Society, the amount would be greatly increased. The Auxiliary Societies are now more generally purchasing of the parent Society an account of the superiority of their books over those obtained elsewhere at the same prices.

A number of Spanish Testaments were sent, last year, to Buenos Ayres. It appears that they were favorably received by the civil authorities, and, by their order, were delivered to the commissioners of schools. A large number of copies of the New Testament in Spanish has been sent to different parts of South America. The facility of introducing the scriptures there is increasing. The British and Foreign Bible Society is preparing large editions of the scriptures for the Spanish and Portuguese Catholics. Thirteen thousand, seven hundred and six Bibles and Testaments, and parts of the latter have been issued gratuitously to various Auxiliary Societies, and to individuals for distribution. Donations to the amount of $975 have also been made to various Auxiliary Societies.—As evidence of the increasing prosperity of the Society, it is stated that the net receipts into the Treasury have exceeded those of the preceding year. A valuable tract of land, consisting of 4,589 acres, has been left by the late President of the Society (Dr. Boudinot) to Trustees who are to pay the proceeds into the treasury of the American Bible Society. Mr. John Withington, of New-York, has also left to the Society a legacy of *ten thousand dollars.* Another evidence of the flourishing state of the Institution, is the increased number of Auxiliary Societies that have been formed during the past year, above the number of the two preceding years.

The number of Societies that have been recognized during the past year, as Auxiliaries to the National Bible Society, is *sixty-two*, making the whole number of Auxiliary Societies *three hundred and one.*

American Bible Society's House.

The Society has, for some time, greatly needed a convenient place of deposit for Bibles, as well as for the transaction of business. To accomplish this purpose, measures were taken, in the beginning of 1822, for the erection of a suitable building in New-York.—The building was commenced in May. It is now completed, at a cost of $20,000. No part of this sum, however, is to be taken from the Society's funds. The greater part of it has already been raised by subscription. This house is situated at the corner of Nassau-street and Theatre-alley. It has a front of fifty-feet in length by thirty feet deep on Nassau-street, and on Theatre-alley it extends one hundred feet, and is thirty feet deep. The basement story is occupied by the keeper and his family, and contains, also, two large store rooms. The first floor of the front building is appropriated for the agent's office, the biblical library, and some small rooms for the accommodation of the secretaries, treasurer, &c. The rest of this story is used as a depository for Bibles and Testaments, and is capable of containing about one hundred thousand, arranged on suitable shelves. The front part of the second story is appropriated as a room for the Manager—The second and third stories of the rear of the building are occupied by the binder as a place of deposit for printed sheets; and the whole upper loft is occupied as the printing office of the Society.

To a Society whose operations and benefactions are so extensive, such a house as this was peculiarly important. We congratulate the christian community on the success which has attended the undertaking.

The Report of the Society of which we have given some account, contains some statements of the operations of Foreign Bible Societies. Of these we intend giving some accout next week.

THURSDAY LECTURE.

This is a lecture preached every Thursday, at eleven o'clock, at the church in Chauncy-Place. The services are performed in rotation, by the members of the Boston Association of ministers, beginning with the eldest.

Thursday, March 20:—The subject of the Discourse was, the *Instability of Religious Purposes.*

Text, Hosea, vi. 4. O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as the morning cloud, and as the early dew it goeth away.

For the Christian Register.

THE RECOLLECTIONS OF JOTHAM ANDERSON.

CHAP. IX.

The entrance on the ministry is a period of anxiety and excitement of spirit which no one can look back upon, even after the lapse of years, without a throb of emotion. To a conscientious man, who feels the weight and responsibility of the office, the exercises of that season are deep and trying. About to appear as the messenger of God's word to the souls of men, to be the herald of eternal truths, to be a fellow labourer with Christ in the work of human salvation, and the bearer of the prayers and intercessions of men to the mercy seat of heaven; his spirit is oppressed, and trembling, and ready to faint—for how can he discharge so various and awful vocations? But then, again, when he considers the incalculable importance of the work, to which none other on earth is to be equalled; when he thinks of the honour of bearing part in it, the shame of drawing back, and the wide field for doing good—his spirits become animated, and he girds himself for the toil with alacrity and zeal. It seems as it were but yesterday that I was passing through this alternation of hopes and fears, of exhilaration and despondency. I still see the chamber which I paced for hours, anxious and sleepless, night after night; and where I gradually gathered resolution to begin the sacred work. Forty-seven years are past and gone, but it is all fresh as the memory of to-day. I have passed through, in those years, heavy vicissitudes of earthly lot, and waves of trouble have rolled over my heart enough to obliterate from it every trace of that early anxiety. But it abides vividly in my memory, and the old man of seventy-two feels over again as he writes, all the solicitudes of the youth of twenty-five.

It was on the third of September, that, after a weary ride of twenty miles, I reached the village where my father had recommended me to make the first trial of my gifts. I bore a letter from him in my pocket to Mr. Carverdale, the infirm minister of the place, offering my service to aid him on the Sabbath. The sun was just throwing its last beams upon the spire of the meeting-house, as I came upon the little common where it stood, and cast my eyes around in search of the minister's house. This is easily known in a country village, and I immediately rode up to a neat cottage, with a small yard before it, which stood just back of the meeting-house, and was almost lost amid the trees which threw their aged branches around and over it. The old gentleman was sitting in his arm chair at the open door, looking out upon the setting sun. I alighted, and approached him with the letter in my hand.—While he was engaged in reading it, I had leisure to collect myself, and study the appearance of a man whom I had not seen since I was a child, and to whom I was an entire stranger.—He was a tall, thin man, whose few remaining hairs were white with the hoary frost of age, and his countenance marked with years and suffering. But there was a majesty and serenity in it which struck me with awe, and would have become an apostle. I think St. John might have looked so when he was carried into the church as he approached his hundredth year, to repeat his customary benediction, *Little children, love one another.*

"You are heartily welcome," said he, when he had finished the perusal of the letter; "and I thank your father for his kindness in sending you. But he was always kind, and I can present no better prayer for his son than that he may be like him. I was doubting if I should be able to speak to my poor people to-morrow. I am unusually feeble, I have sensibly decayed this week. I might not be able to address them. But now they will be instructed from younger lips. It will be enough for me to break to them the holy bread. I am glad to have all my little strength for that. Who knows but it may be the last time?"

I felt called upon to say something, and with the real diffidence I felt, I said that I was very sorry he would not have a better substitute to-morrow.

"Young man," said he, "let me warn you against a trick of disparaging yourself in this way. It is highly unbecoming the simplicity and sincerity of the ministerial character. You are in your master's service, and should use such language to none but him. It may be modesty now, but it will become vanity—vanity in its most disgusting dress, the guise of humility.—Think of nothing but to do your duty. Do that as well as you are able, and be not anxious to say or to hear in what manner it is done."

This advice did me great good. It taught me to guard against that sensitiveness to the opinion of others, which is so apt to discover the motives of action; and has saved me perhaps from that painful and ridiculous habit, which I have witnessed in some, of always speaking slightingly of what they do for the sake of hearing it praised. It becomes the dignity of a preacher of the gospel not to speak of his labours at all, except to some confidential friend, and for the sake of improvement.

"I do not mean to pain you," continued he—for "I have no reason to doubt your sincerity, but I use an old man's privilege of plain speaking, to put you on your guard. My light is almost out, and I must do good while I can. I am as low in my horizon as yonder sun now is. But a little longer and it will be dark. But while I am here I would give light to the last. It has always been my prayer that I may sink to my bed as that glorious luminary does now, useful to the latest moment, and unshadowed by a cloud. God save me from the empty, shattered, remnant of existence, which would be a weariness to myself and a burden to others. Yet I fear that the prayer will not be granted, and it will try my patience and faith to have it denied. But HIS will be done!—You," continued he, "are like that sun in his rising, rejoicing in the prospect before you of a day of light and glory, of a work of beneficence and love, in which you shall cause righteousness and piety to bud and be fruitful. It is an excellent and most blessed work! Enter it, and prosper! May God be your light, and honour you abundantly in the kingdom of his dear Son."

He arose from his seat, and, leaning upon me, entered the room where his family was sitting. "We always pray at sunsetting," said he. The ancient family Bible was brought forward, from which a chapter was read, upon which he made a few remarks, and then uttered a fervent prayer. It seemed to come from a patriarch's lips, and to be instinct with the devotion of that future world on whose borders he stood. We retired early to rest, and arose with the sun on the morning of the Sabbath.—The trembling voice of the aged servant of Christ mingled with the early stirrings of the morning breeze, and welcomed in animated accents of praise, the blessed recollections of holy time. His whole air was serene, tranquil, and thoughtful. He seated himself again by the door of his cottage, and remained there musing and conversing at intervals, until we were summoned to the public service.

My attention had been so much diverted from myself, and my mind so interested in the conversation and character of this good old man, that I passed through the trial of my opening ministry with far happier feelings than I had anticipated. When the exercise was concluded, he arose in his place, and reminded the church that the emblems of their Master's love awaited them. "Would to God," said he, in his feeble, tremulous, but earnest voice, while he turned his eyes around upon the Congregation—"would to God, that ye were all disposed and ready to partake of them. My infirmities warn me, that this is the last time they will be dispensed by my hand. Ah, why are ye not all waiting to receive them? For more than half a century have I broken this bread here; I have entreated and urged you all to come and partake. I have warned and admonished and pleaded with you, even unto tears. And yet, how many of you suffer me to leave you, and carry up with me, when I go hence, the sad story that you have no mark of gratitude for a Saviour's love, no obedience for a Saviour's dying command. You are willing to oppress my last hours by the bitter thought, that for many of you I have laboured in vain, and though I have loved you here, I may hardly hope to join you again in the eternal communion of the saints. Dear friends, let it not be thus. I stand here to bid you farewell. Who of you is willing it should be eternal? Who of you would part, never to meet again? I hope and pray for better things. I *will* hope, that although we have not set down together here, we shall be permitted to do it hereafter. And let me ask of you for this once at least, this last opportunity, not to leave me; but remain, one and all, and witness, though you do not participate.—Who can tell how it may please God to manifest himself to you? Who can tell, while we all join our prayers for the last time, what influence may descend to bless us? Who can tell but our remaining together now, may be the omen that we shall be all prepared to meet in a higher state?"

The effect of this unexpected address, delivered with quivering lips, and the piercing accents of deep and earnest feeling, was irresistible. Not one of the congregation left his place. The minister descended to the table, and an affecting service ensued, whose deep and touching solemnity I have never seen surpassed.—Many there were, who, like myself, received impressions that never passed away. And many, I doubt not, will be found at the supper of the Lamb in heaven, who but for that hour's holy and overwhelming feeling, had never sat at his table on earth.

The following letter from the Rev. Gordon Hall, one of the American missionaries at Bombay, has just been received. It contained a draft of *one hundred dollars*, in favour of the Massachusetts Peace Society, being the amount of a donation to the Society by the Rev. Mr. Jeffries, of Bombay.

To the Treasurer of the Massachusetts Peace Society.

DEAR SIR—I have very great pleasure in sending you the inclosed draft. The Rev. Henry Jeffries is one of the Hon. East India Company's chaplains on this establishment. He has recently become a convert to peace sentiments, and by the perusal of a volume of papers published by your ever to be revered Society. As every other man *ought* to do, he wishes to prove his faith by his works, and to contribute of his substance, as well as of his good wishes and prayers, for the accomplishment of the society's object. He will also esteem it an honour to be admitted a member of the Society.

He some time ago led me to hope that he would himself address the Society on its benevolent and christian object. I still hope that he will do so, though he has not yet furnished any thing written to be communicated.

I have also had the happiness of witnessing the rise and progress of peace sentiments in several other individuals in this region, and in more instances than one these converts have been constrained by the force of truth and grace to resolve on changing their red coats for black ones.

Should it meet the views of the Society, I would solicit a few copies of the Society's reports and tracts, to be sent to us from time to time. They would not fail, I think, to do good. Proof, in addition to the accompanying, may be adduced to show that the detached tracts of the Society that have heretofore been sent us have subserved, in a happy degree, the object of the Society. My heart is with you in this object, and wishes its speedy and complete accomplishment; which may God grant for Christ's sake.

I am, dear sir, very affectionately yours,

G. HALL.

Bombay, June 29, 1822.

RELIGIOUS TRACTS.

MR. EDITOR—I beg leave to state briefly the importance of multiplying and diffusing these cheap pamphlets; and the great want which exists of those which are enlightened, liberal, and useful.

The great mass of people, it is well known, have neither ability nor leisure to read or study elaborate treatises upon any subject, not even upon that connected with the salvation of their souls. They require short and interesting views of serious things; and biography, allegory, dialogue, or poetry, most engage their attention. People in general have little reading except the Bible and newspapers. Having from early life been accustomed to look upon the sacred volume as a school book, or having been so familiar with the sight of it as to deem its contents well known to them, they do not peruse it with that alacrity and satisfaction they would other books. Were the beautiful domestic scenes, biographies, parables, imagery, sublimity, in the scriptures found in any other work, they would be prized and read with avidity and rapture. The very commonness of these matchless beauties render men insensible to their excellence. But religious tracts allure by their novelty and brevity, and find readers in every stage of life. They have been read with the happiest effect. The "cheap repository tracts," about eighteen years ago, written in a familiar and popular style, by ingenious and pious writers, inculcated moral and religious truths under the most alluring dress, and found thousands of readers who were edified and delighted with the easy reading of those excellent stories.

It often happens that Christians are desirous of admonishing or counselling persons in various ways connected with them. Such would find tracts a convenient mode of imparting admonition. *They would be acceptable presents to the young.* "Go, speak to that young man," says the prophet. But all have not an aptitude to convey instruction in a pleasing and successful manner. *They would be a word in season to the afflicted.* It is no easy thing to express condolence and excite suitable reflections in the minds of the bereaved. *They would be a useful present to domestics.* Many a serious person has experienced the difficulty of not knowing what books to recommend for the Sunday reading of this class of persons, something that would engage and edify. *They would be convenient to dis-*

tribute on journies, and to those whom chance throws in our way. Like good seed, they might be scattered where they would produce an abundant harvest.

They would be suitable presents in schools to excite the good conduct and improvement of scholars; far better, I think, than certificates or tickets of approbation, or medals, which by being suspended around the necks of the little ones, or exhibited in the parlour, inflate the young mind with vanity, and a love of praise.

For some years it has been difficult to procure suitable tracts for distribution. It is true there are tract societies, and an abundance of tracts for sale at a cheap rate. But most of them are either unfit for popular reading, or inculcate sentiments which many Christians deem injurious. A judicous person would not put a tract into the hands of one whose feelings would be hurt, or who might imbibe baneful sentiments. Much judgment is requisite to select well adapted subjects. "A word fitly spoken is like apples of gold."

I would recommend that the tracts be of an uniform size, that they be numbered, that the topics of past numbers and the price single, per dozen, and per hundred be printed on the covers. Let them be level to the capacities of the young and unimproved; give intelligible views of the doctrines of scripture; enforce the commandments and precepts of the gospel; present virtue and happiness in an attractive manner; and I hope Christians of both sexes will, by their subscriptions and personal exertions, aid in diffusing them extensively, and thereby contribute essentially to benefit the young and humble classes in society.

S. A.

OBITUARY NOTICE.

Died, in Marlborough, on the 7th inst. deeply la-Dea. William Barnes, aged 56.

In the character of the subject of this notice, the influence of moral and religious principles was ever conspicuous. Piety and benevolence appeared invariably to actuate his whole conduct. He was faithful and exemplary in all the relations and offices which he sustained in life; and conscientious in the performance of the various duties of morals and religion. And, although his friends and society will long and deeply mourn his loss, may they cherish his memory, and imitate his virtues.

Let me die the death of the righteous, and let my last end be like his. For,

"Blessed are the dead which die in the Lord."

Communicated.

GENERAL INTELLIGENCE.

The Supreme Court of this state has decided "that the road beween Prison point in Charlestown, and Lechmere Point in Cambridge, is a free road and not subject to a toll."

Two fires have lately taken place in Providence, which, it is said, there is good evidence were occasioned by design. The last fire was in a stable north of Westminster-street, which was consumed with some other buildings adjoining it. Great damage was done by the removal of goods from stores and houses to exposed places by the people assembled, contrary to the wishes of the owners.

A reward of *five hundred dollars* has been offered by the town council of Providence for the discovery of the person who set fire to the stable which was lately burnt in that place. Resolutions were proposed by the town council rocommending to the citizens the utmost vigilance, and the formation of a voluntary nightly patrol.

By the Lexington (Ky.) papers of Feb. 25, it appears that there was a destructive fire at Cahawba, the capital of Alabama, on the 25th Jan. It caught in a room occupied as a tailoring shop, by Mr. J. R. Tobin, in the upper story of a large warehouse. It was soon communicated to other buildings, in the cellar of one of which were stored ten or fifteen kegs of powder. Fortunately these were recollected just in time for those who were removing the goods to escape before they exploded. The following description of the explosion is from the Western Monitor.

In a few moments after the cry of powder was given, they caught and blew up—the explosion was tremendous, and the scene awfully majestic—the air, as far as the sight could extend, was literally filled with blazing timbers, planks, and shingles, bricks, red hot castings, and hard ware of every kind, which came rattling down as thick as hail, in an area of two hundred yards diameter—planks and timbers were thrown into and through the surrounding buildings. A part of the chimney of the ware-house was thrown into the Alabama river, a distance of one hundred yards; and one of the sills, twenty feet in length, was thrown over a building on the opposite side of the street, to the distance of sixty yards; the end of Messrs. D. & N. Crocheron's block of brick stores, having withstood the fire, was thrown into the store occupied by Messrs. Roberts, Parson & Co. and with its weight crushed the floor, which was carried with it into the cellar—not a window was left whole within a considerable distance.

New-Hampshire Election.—It is stated in the Concord Patriot of the 17th, that from the returns already received, there can be no doubt of the election of the Hon. Levi Woodbury, as governor of that state.—In 140 towns, the votes stand, for Judge Woodbury, 14,372, for Gen. Dinsmoor, 9926.

Among the many instances of damage sustained in consequence of the late freshet, we are told that almost all the bridges across the small streams that empty into the Connecticut were carried away. At Norwich a Methodist meeting-house floated off. Several stores and mechanics' shopes were injured, and four bridges (one of them valued at $10,000) were entirely swept away.

Query.—As we have observed of late, that the word *Fresh* is used in various papers, to signify what was formerly meant by the word *Freshet*, we are induced to inquire whether this use of the word is sanctioned by any standard English author; and whether it is not a modern (and American) corruption of the word *Freshet?*

In consequence of the late news from Europe, says the Philadelphia Democratic press, Wheat Flour advanced in this city 75 cents a barrel; all other Bread Stuffs in proportion.

The National Intelligencer of Friday, in noticing the foreign news by the New-York, observes:—"Our government has received despatches from its European Legations, supposed to relate to this all-important subject being endorsed as of great importance, and requiring to be immediately forwarded to the Department of State."

Powerful Magnet.—On Monday evening, Professor Patterson exhibited to his class an artificial magnet of the horse shoe form, which supported the enormous weight of *one hundred and sixty-two pounds.* Its own weight is only thirty-two pounds. This is said to be the most powerful magnet known. It was prepared under the direction of Mr. Lukens, of this city, who has discovered a method of touching, which is much superior to that used in Europe. The large magnet will in future be found among the curiosities in the Philadelphia Museum.

Phil. Union.

Salt Water.—A person at Wheeling, Va. has penetrated a rock *seven hundred and fifty feet*, in search of salt water. He found a vein at the depth of 440, but not sufficiently large for his purpose. He bores by horse power, at one fourth the usual expense. At 500 feet he passed through a thin stratum of stone coal. The rock still presents the same appearance that it did near the surface of the earth. *Washington pa.*

LITERARY.

The CHRISTIAN DISCIPLE, for January and February, is just published. It contains a number of interesting and valuable articles. We are happy to find the reputation of this excellent work so well sustained. We desire to direct the attention of our readers particularly to an article entitled "Hints to Unitarians."

New Paper.—A Prospectus has been issued of a paper to be published at Augusta, (Me.) It is to be entitled the "*Maine Intelligencer.*"

Montgomery, the English poet, published, last year, a version of between fifty and sixty of the Psalms, with the title of "*Songs of Zion.*"

This publication has been highly commended in some of the periodical works. The following is an extract from the concluding part of his preface.

If in the event it shall be found that he has added a little to the small national stock of psalms, and hymns, and spiritual songs, in which piety speaks the language of poetry, and poetry the language of inspiration, he trusts that he will be humbly contented, and unfeignedly thankful.

No Fiction.—It seems that the author of this interesting book is now known. The Richmond Family Visitor speaking of the work, says—

It is, indeed, no fiction. Mrs. Reed, the wife of the Rev. Andrew Reed, of London, collected the materials; and her husband prepared them for the press. Lefevre's real name is Bennett. He is a handsome man; is still unmarried, and frequently attends on the preaching of Mr. Reed. These facts are stated on the best authority, having been received from a member of Mr. Reed's congregation, who is well acquainted with all the parties.

FOREIGN.

GREAT FIRE IN CANTON.

By an arrival, at Philadelphia, from Canton, it is stated that on the 1st of November, a fire broke out in the suburbs of the city of Canton, which continued burning for four days, and destroyed about eleven thousand dwellings of the natives, and all the factories and ware-houses of foreign merchants, excepting one belonging to Mr. *Etting*, of Philadelphia. A large proportion of the American property was saved, their loss being estimated at about $100,000. The British loss was estimated at a million and a half of dollars, beside their valuable factories and store-houses. The Dutch and Spanish loss was comparatively trifling.

By noon on the second day nearly the whole of the factories, together with the Hongs of the Chinese security merchants were in a blaze. The English factories continued burning for two days, great quantities of woollen and other goods being consumed in them.

The fire commenced a mile above the factories, and extended two miles below them, destroying every thing in its course upon the river for three miles.

The loss of the Chinese was considered incalculable. No exertions were made by them to stop the progress of the fire, they considering it a punishment sent upon them by one of their gods. The number of lives lost had not been ascertained, though all accounts agreed that it must have been great. Many were trodden to death in the narrow streets by the crowd.

MORE PIRACY.

We learn from Capt. Stone, of the sch. Honor & Amey, arrived at N. York from Porto Rico, that while lying at that port on the 24th February, at midnight, he was boarded by six or seven pirates, who took the captain and mate, tied their hands behind their backs and threatened to take their lives if they did not tell where the money was. They then broke open the captain and mate's trunks, and took about 700 dollars in money, and all their clothing. The villains then went forward and stabbed two of the men who cried murder, and the pirates went off for fear of alarming the inhabitants. Capt. Stone states that the pirates are so numerous there, that they may be seen walking about the city in the day time.

Execution of Pirates.—Ten of the pirates captured by the British sloop of war Tyne, off the south side of Cuba, and convicted of piracy at Kingston, (Jam.) were executed on the 7th of February.

There have been, within a few months, some speculations in the American papers relative to the occupation of the island of Cuba, by the English. The London Courier, remarking on them, says—

We are, however, certain, that our government will never permit Cuba to pass into the possession of the United States, who are already masters of the Floridas; while, on the other hand, the security of our commerce, menaced by the pirates, who find refuge and protection along the shores of this island, may soon render some decisive measures of defence necessary.

Both Spanish and French journals refer to the occupation of the Island of Cuba by the British, as a matter determined. We have remarked an article under the Madrid head in the London Morning Chronicle, in which it is positively stated that the British ambassador at Madrid has obtained the consent of the Spanish government to that occupation, as a trust, the restoration of the island when peace should be restablished between France and Spain, being stipulated.

Gaz.

By the arrival of the brig Thessalian, Wm. H. Conkling, in 74 days from Lima, (capital of Peru,) very late intelligence has been received. The following extract, showing the state of things there, is from a Baltimore paper of the 16th inst.

At Lima the greatest disorder prevailed, nothing but robberies and disaffection characterized the natives. Foreigners were murdered with the greatest impunity; and so imbecile is the administration, that anarchy predominates over all civil tribunals. A mass of government paper had been issued, which had depreciated fifty per cent. This currency, it was thought, would soon give way to a new order of affairs, and a specie medium be restored; but from whence it was to come was a question that no one could answer, there being none in the adjacent country. So disorganized is the government of Lima, and so perfectly bare of the means to pay the military, that the road from that place to Callao, although a distance of only seven miles, is so completely infested by robbers, that no one suspected of having money, can pass with safety. This road is as public as any street in Callao, being the only passage from it to Lima; and yet, so regardless are the banditti of government interference, that they murder and rob in the noon-day.—Capt. Conkling was robbed, on this road, of his watch and all the money he had about him.

The markets are represented as dull for all kinds of American produce.

The royal troops, under Conterac, were about 40 leagues distance from Lima, in considerable force, and fears were entertained, that he would again be in possession of Lima. Pisco, and all the ports to the southward, are still in possession of the royalists, and from the first accounts from the intermedios, Valdez, the Spanish general, was very confident of success, should he meet the Patriot forces. The royalists had lately despatched a brig from the intermedios, to the governor of Chiloe, with arms, money, &c. The forces under Valdez are estimated at about 5000 men, and those under Conterac at about 7000. Since the departure of San Martin, and the banishment of Monteagudo, many obnoxious and tyrannical laws have been repealed; but still despotic law is the order of the day.

On the 10th of Dec. an embargo was laid on all the shipping in the harbour of Callao. This embargo was partially raised when the Thessalian sailed.

It has been decreed by the Congress of Peru, that the Empire shall in future be styled the Peruvian Republic.

The Franklin 74, Com. Stewart, sailed from Quilca, (Lat. 16, 45 S. on the coast of Peru) for Valparaiso, on the first of December, with two schooners, tenders, and the ships Canton and Choney, and the brig Dick of Baltimore.

The British Parliament was to meet on the 4th of Feb. The next arrival will bring the speech of the King of England, which may furnish grounds for a positive opinion as to the policy of the British cabinet. A strong sympathy for the Spaniards is said to pervade the English people. Spain in fact, may appeal to the government as justly as she did in 1808 when she rose against Napoleon—it is now, perhaps, as much the interest of England to prevent her from being subdued as it was then. An English writer, adverting to the issue of the contest, exclaims—"Europe must become universally enslaved or universally free; and America must follow the fate of Europe." Soft—not so fast.—*America* will take care of herself.

National Gaz.

It is stated that the income of the Marquis of Stafford is nearly *one thousand pounds per day*, and that much of this arises from the profits of the canals projected by the late Duke of Bridgewater.

It is stated in the London Baptist Magazine for January, that there are 692 Calvinistic Baptist Churches in England. Their standard of doctrine is the confession of faith adopted by the General Assembly held in London in 1689. This estimate embraces no church whose minister is known to be either *Arminian, Antinomian, or Anti-Trinitarian.*

The Rev. Dr. Chalmers, of Glasgow, has accepted the vacant Professorship of Moral Philosophy in the University of St. Andrew's, which has excited deep and general regret at Glasgow.

LIST OF ACTS

Passed the Second Session of the Seventeenth Congress of the United States.

An act for laying out and making a road from the Lower Rapids of the Miami of Lake Erie to the western boundery of the Connecticut Western Reserve.

Providing for the examination of the titles to land in that part of Louisiana situated between Rio Hondo and the Sabine River.

To provide for the appointment of an additional Judge for the Michigan Territory, and for other purposes.

In addition to "an act to continue in force an act to protect the commerce of the United States, and punish the crime of piracy," and also making further provision for punishing the crime of piracy.

Concerning the disbursement of public money.

Supplementary to, and to amend, an act entitled "an act to regulate the collection of duties on imports and tonage, passed 2d March, 1790," and for other purposes.

Making appropriations for the support of government for the year 1823.

Making appropriations for the support of the Navy of the United States for the year 1823.

For the discharge of John Burgin from imprisonment.

Concerning the apportionment of Representatives of the State of Alabama.

To revive and continue in force certain acts for the adjustment of land claims in the Teritory of Michigan.

In addition to an act for the prompt settlement of public accounts, and for the punishment of the crime of perjury.

Making a partial appropriation for the support of government for the year 1823.

To amend the ordinance and act of Congress for the government of the Territory of Michigan, and other purposes.

For the better organization of the District Court of the United States, within the district of Louisiana.

For the relief of Richard Hightower.

MARRIED,

In this city, Mr. Edward T. Gray to Miss Deborah W. Sprague.—Mr. Trueman R. Hulbart to Miss Ruth Nichols, of Cohasset.—Mr. Benjamin Clark, jr. to Miss Thyrza Ingalls.—Joseph Balden to Miss Martha Larra.—Mr. Charles Cummings to Miss Eliza Smith.

DIED,

In this city, Mr. William Goodrich, aged 26.

In Sharon, Mrs. Elizabeth Curtis, aged 91, widow of the late Rev. Phillip Curtis, of that town.

Lost overboard, on his passage from Europe to Boston, Henry Orne, aged 19, son of Capt. Jos. Orne, of Salem.

In Bangor, Miss Eliza Bryant, aged 23.

In Marlborough, 7th inst. Dea. Wm. Barnes, aged 57.—Rebecca Hapgood, daughter of Mr. Asa Hapgood.

In Hamilton, Mrs. Laomi Berry, formerly of Salem, and daughter of Rev. Dr. Cutler, of Hamilton, aged 47.

In New-Bedford, Mrs. Rachel H. A. Gilmore, aged 21 wife of Mr. A. Gilmore, and third daughter of Mr. Israel Alger of Easton.

In Edgecomb county, N. C. William Spicer, aged about CXII.

Drowned, at Flushing, in endeavouring to pass from the shore to the brig Baltic, of Boston, Dec. 1, 1822, Mr. Lot Hall and George Bradford, of Duxbury, two promising young men.

The deaths at Baltimore, by the *Small Pox*, during the last year, were 120.

Three Important Questions Answered.

JUST published, and for sale at this Office—THREE IMPORTANT QUESTIONS ANSWERED, relating to the *Christian Name, Character, and Hopes.* By Henry Ware, Jr. Minister of the Second Church in Boston. Third edition.

HYMN BOOKS.

FOR SALE at this office, The Andover Selection of Hymns and Psalms, for Social and Private Worship. March 21

CHRISTIAN DISCIPLE.

JUST PUBLISHED by WELLS & LILLY, Court-Street, Boston—the Christian Disciple for January and February.

Contents.

A consideration of some objections to Rational Christianity, as not being a Religion for the poor—A few rules in regard to Private Prayer—Hints to Unitarians—Translation of Wesley's Note upon Mat. iv. 24.

Miscellaneous Collections.—Dr. Osgood—The will of God a commanding motive to action—A Good Conscience—Patience—Pluralities—Christian Warfare—Hymn—The Christian Minister's prospect of death——Heaven.

Review.—Art. 1. The sacred origin and divine authority of the Jewish and Christian Religions, argued from their internal evidences, in three sermons. By Robert Little, Minister of the First Unitarian Church, Washington city.

Art. 2. A Letter from David Holmes, to the Church of Christ in Amherst, (N. H.)

Art. 3. Memoirs of the Life of the late Mrs. Catherine Cappe, written by herself.

Art. 4. Address delivered at the Seventh Anniversary of the Massachusetts Peace Society, Dec. 25, 1822. By Hon. Richard Sullivan.

Art. 5. A Collection of Essays and Tracts in Theology. By Jared Sparks. No. I. January, 1823. Contents—Turretin on Fundamentals in Religion, and Abauzit's Essays.

GOSPEL ADVOCATE.

JUST PUBLISHED, by J. W. INGRAHAM, Franklin Avenue, Court Street, the GOSPEL ADVOCATE for March, 1823.

CONTENTS.

Theological.—On Prayer Meetings.—Answer to Correspondent on Prayer Meetings.—Sermon, No. XXII. on Isaiah i. 11; the Use of Religious Ordinances.—On the Papal Dispensation of Oaths.—Medicus, in reply to Philo Medicus, on the Sunday Profits of Physicians.—Extract from Faber on the Predestinarian Controversy.—Narrative of Little Emily, (concluded from page 66.)

Religious Intelligence.—Foreign; Society for the Propagation of the Gospel in Foreign Parts; Report for 1821; Newfoundland; Nova Scotia.—New Brunswick, the Canadas.

POETRY.

FOR THE CHRISTIAN REGISTER.

On a recent and afflicting death.

THE spell of the blighter is fearful in age,
When the soul has grown feeble and weary;
For it clings still to life, though long on the stage
It has stood like a lone one so dreary.

And oh! it is fearful, when high on the crest,
Sits manhood enshrined in his glory;
And hope it is high, e'er he goes to his rest,
To live a full day in creation's short story.

But oh! when youth, with its germings so fair,
And the rose on thy cheek just budding to bloom,
For the dark one, O God! to fix his blight there,
And bear her all withered to sleep in his tomb.

Yes, late thou wert near us, with hope in thine eye,
And thy cheek all mantled with smiling,
And health seemed enshrined in beauty to lie,
Too holy for sorrow's defiling.

Amid the gay throng thy step was the fleetest;
Thy motion the music of grace;
And thy warm heart sent forth its transports the sweetest,
In a bright rosy flush to thy face.

And later we saw thee, while brighter the glow,
And deeper the tint; but unearthly it lay—
It seem'd like a sun-beam at rest on the snow,
Gilding, yet melting, its surface away.

And we saw, too, the change of thy fading blue eye,
Which a light so lustrous and holy had given;
It seem'd like God's message sent forth from the sky,
To call thee to him and to heaven.

'Till gently sinking, like an infant to rest,
While dear ones stood watching thy waking,
Thy spirit took flight to go and be blest,
While all the lone hearts were left breaking.

Miscellany.

STATE OF THE JEWS AT JERUSALEM.

Extract from the Travels of Robert Richardson, M. D. along the Mediterranean, &c. recently published.

Many of the Jews are rich and in comfortable circumstances, and possess a good deal of property in Jerusalem, but they are careful to conceal their wealth, and even their comfort, from the jealous eye of their rulers, lest by awakening their cupidity, some vile, indefensible plot should be devised to their prejudice.—In going to visit a respectable Jew in the holy city, it is a common thing to pass to his house over a ruined foreground, and up an awkward outside stair, constructed of rough unpolished stones, that totter under the foot; but it improves as you ascend, and at the top has a respectable appearance, as it ends in an agreeable platform in front of the house. On entering, the house itself is found to be clean and well furnished, the sofas are covered with Persian carpets, and the people seem happy to receive you. The visitor is entertained with coffee and tobacco, as is the custom in the houses of the Turks and Christians. The ladies presented themselves with an ease and address that surprised me, and recalled to my memory the pleasing society of Europe. This difference of manner arises from many of the Jewish families, at Jerusalem, having resided in Spain or Portugal, where the females have rid themselves of the cruel domestic fetters of the east, and on returning to their beloved land, had very properly maintained their justly acquired freedom and rank in society. They almost all speak in broken Italian, so that conversation goes on without the clumsy aid of an interpreter. It was the feast of the passover, and they were all eating unleavened bread; some of which was presented to me as a curiosity, and I partook of it merely that I might have the gratification of eating unleavened bread with the sons and daughters of Jacob in Jerusalem. It is very insipid fare, and no one would eat it from choice. For the same reason I went into the synagogue, of which there are two in Jerusalem, although I only visited one. The form of worship is the same as in this country, and I believe, in every country which the Jews inhabit. The females have separate synagogues in Europe, and in the christian churches all over the Levant. They are not, however, expected to be frequent or regular in their attendance on public worship. The ladies generally make a point of going on the Sunday, that is, the Friday night, or Saturday morning, after they are married; and being thus introduced in their new capacity, once a year is considered as sufficient compliance on their part, with the ancient injunction, to assemble themselves together in the house of prayer. Like the votaries of some christian establishment, the Jewesses trust more to the prayers of their priests than to their own. The synagogues in Jerusalem are both poor and small, not owing to the poverty of their predecessors, but to the prudential motives above mentioned; yet it was delightful to mix with them in their devotions, and to see performed before your eyes that ceremonial worship by the descendants of that very people to whom it was delivered by the voice of God. I should look at the ceremonies of pagan temples as a matter of little more than idle curiosity, but the ceremonies of the Jews dip into the heart. This is the most ancient form of worship in existence—this is the manner in which the God of heaven was worshipped by Abraham and his descendants, when all the other nations in the world were sitting in darkness or falling down to stocks and stones. To the Jews were committed the oracles of God; this is the manner in which Moses and Elias, David and Solomon, worshipped the God of their fathers. This worship was instituted by God himself, and in Jerusalem, his chosen and appointed city; and, on the rock of Zion, God's holy hill, to sing a psalm of David, in company with the outcast race of Judah, winds to ecstacy the heart.

The Jewesses in Jerusalem speak in a decided and firm tone, unlike the hesitating and timid voice of the Arab and Turkish females, and claim the European privilege of differing from their husbands, and maintaining their own opinions. They are fair and good looking; red and auburn hair are by no means uncommon in either of the sexes. I never saw any of them with veils; and I was informed that it is the general practice of the Jewesses in Jerusalem to go with their faces uncovered. They are the only females there who do so. They seem particularly liable to eruptive diseases, and the want of children is as great a heart-break to them now as it was in the days of Sarah.

In passing up to the synagogue, I was particularly struck with the mean and wretched appearance of the houses on both sides of the streets, as well as the poverty of their inhabitants. Some of the old men and old women had more withered and hungry aspects than any of our race I ever saw, with the exception of the caverned dames at Gornow, in Egyptian Thebes, who might have sat in stony fields as a picture of the famine the year after the flood. The sight of a poor Jew in Jerusalem, has something in it peculiarly affecting. The hearts of this wonderful people, in whatever clime they roam, still turn to this as the city of their promised rest. They take pleasure in her ruins, and would lick the very dust for her sake. Jerusalem is the centre around which the exiled sons of Judah build, in airy dreams, the mansions of their future greatness. In whatever part of the world he may live, the heart's desire of a Jew, when gathered to his fathers, is to be buried in Jerusalem. Thither they return from Spain and Portugal, from Egypt and Barbary, and other countries, among which they have been scattered; and when, after all their longings, and all their struggles up the steeps of life, we see them poor, and blind, and naked, in the streets of their once happy Zion, we must have a cold heart to remain untouched by their sufferings, without uttering a prayer, that the light of a reconciled countenance would shine on the darkness of Judah, and the day star of Bethlehem would arise in their hearts.

HOUSES OF INDUSTRY.

At Strasburg, and in most of the great towns in Flanders, houses of industry are established with a view to extirpate idleness, beggary, and mendicity. These houses are, in every respect, master-pieces of political economy.

In one of the largest of the suppressed convents, they have fixed in the kitchen a kiln to prepare cheap soups. In the rooms of the ground floor are set up looms for weaving.—In the galleries and sleeping rooms, are placed wheels and machines for spinning; and, where the size will admit of it, they form eating rooms, and reserve a part for chambers, in which some slight works, such as plaiting of straw, and making hats, may be performed.

At eight in the morning, the gates are opened, and there enter men and women of every age, who have no work in the town: mothers with their families, servants out of place, labourers, who have no masters, and children whose fathers and mothers, because of the labours necessary for their subsistence, cannot have an eye over them. After this voluntary entrance, the police officers traverse the town, and send every beggar, and idle person they meet with, to the house of industry.

As each person crosses the threshold of the door, an account is taken of him for a share in the distribution of soup, &c. There is no need of strength or talent, to give a right to this barely necessary refreshment; but, afterwards, every person who is able, is put to work, and receives wages, and an augmentation of food.—His pay is proportioned to his capacity; but, nevertheless, it is fixed below what is given in private manufactories, that the bait of little higher wages may rouse the workman, and engage him, by removing to a manufactory, to leave his place vacant in the house. Every attention is paid to the proper distribution of labour, according to the ages of the individuals. If a woman enters with five children, the eldest sits down at the wheel; the second, at some paces distant, picks wool or cotton; the third, whose arms cannot reach to turn the wheel with one hand, and to stretch out the other, to carry the thread round the bibben, moves the wheel; while a little comrade carries the wool or cotton to the other end of the beam; the fourth child, scarcely two years old, is in a cradle, which the mother rocks with her foot; the fifth hangs at the breast, and she supports it with her left hand, while with the right she turns a spindle.

In some houses of industry, that the children may not disturb the workmen, they are all put together, in the winter, into a chamber, and, in summer, into a garden; the old women have charge of them, and divert them, &c.—In the intervals, between the hours of labour, the mothers visit them; and those who are nurses, at the proper times, give the little ones suck.

So the day is ran out—at eight in the evening the doors are opened, and all withdraw.—They come again the succeeding day, having acquired more aptitude for work; or the manufactories wanting more hands, the workmen quit the school of industry, to attach themselves to a manufacturer. In the mean time, the habit of begging is lost, and a habit of labour is formed; so he who was a degraded being, a burden to himself, and injurious to society, becomes a man, useful to himself and others.

From the Boston Daily Advertiser.

INDIANS IN MEXICO.

A report lately made by a committee of Congress, gives the following account of the condition of the Indians in Mexico —

"The revolutionary government, immediately on its installation, released them from the service of the mita, (personal service in the mines) which was the most obnoxious to them. The tribute was continued from necessity, as it afforded a revenue which could not be relinquished at that period. In 1814, they were relieved from paying the tribute, and took an active part in favour of the Creoles. The first step of the independent government of Mexico was to remove all the restrictive regulations by which the Indians were kept in a state of minority and pupilage; and to the honour of that government, they now enjoy all the rights and immunities of other citizens. About nine tenths of the inhabitants of those provinces are said to be Indians and castes; and it appears that within the last fifty years, instead of diminishing, they have increased in numbers, notwithstanding the injuries they have sustained."

The same report gives the following account of the Florida Indians:—

By referring to the documents which were communicated to the committee by the honourable secretary of war, it will be found that previous to the cession of Florida to the United States, the indians were incorporated among the subjects of his Catholic Majesty; and that each Indian had a right to land, as well as, and on the same footing with white, free black, and coloured subjects, in any part of the province; a right to lands, individually; but none nationally; as the full and complete jurisdiction and sovereignty was vested in, and exercised by the Spanish government.

It must be admitted that this system combined benevolence in its leading principles, and that, in practice, is exhibited a perpetual reciprocity of interests. Under it the Seminole Indians had attained, and were in the enjoyment of no inconsiderable portion of prosperity and happiness. It is stated by Capt. Bell that this nation was, before the destruction of their settlements in 1812, numerous, proud, and wealthy; possessing great numbers of cattle, horses, and slaves. And it appears from the statement of George J. F. Clarke, that since the death of king Payne, who died in the field with Roman dignity, at the destruction of their settlements in Alachua, during the troubles of this province in 1812; and that of his brother Bow Leg, who died of grief shortly after, they had little or no order among them; and their defeats in 1818 have completely broken them up, and dispersed them in small squads or families all over the country; that many of them now live by cultivation and fishing among the rivers on the eastern side of the peninsula; and others, emaciated and naked, supply wood to the city of St. Augustine, carried in bundles on their backs; and it is believed their numbers do not exceed 800 souls, in Florida, who are humble in the dust, and willing to submit to any system that will tolerate their life and living.

THE PARTI-COLOURED SHIELD.

With hasty judgment ne'er decide;
First hear what's said on either side.

In the days of Knight-Errantry and Paganism, one of our old British Princes set up a statue to the Goddess of victory, in a point where four roads met together. In her right hand she held a spear, and rested her left upon a shield; the outside of this shield was of gold, and the inside of silver. On the former was inscribed, in the old British language, *To the Goddess ever favourable;* and on the other, *For four Victories obtained over the Picts, and other inhabitants of the northern Islands.*

It happened one day that two knights, completely armed, the one in black armour, the other in white, arrived from opposite parts of the country at this statue just about the same time; and as neither of them had seen it before, they stopped to read the inscription, and observe the excellence of its workmanship. After contemplating it for some time, this golden shield, says the black knight—*golden* shield, cried the white knight, (who was strictly observing the opposite side) why, if I have my eyes it is silver.—I know nothing of your eyes, replied the black knight, but if ever I saw a golden shield in my life this is one. Yes, returned the white knight smiling, it is very probable, indeed, that they should expose a shield of gold in so public a place as this; for my part I wonder even a silver one is not too strong a temptation for the devotion of some people who pass this way—and it appears by the date that this has been here above three years. The black knight could not bear the smile with which this was delivered, and grew so warm in the dispute that it soon ended in a challenge. They both therefore turned their horses, and rode back so far as to have sufficient space for their career, then fixed their spears in their rests, and flew at each other with the greatest fury and impetuosity. Their shock was so rude, and the blow on each side so effectual that they both fell to the ground, much wounded and bruised, and lay there some time, as in a trance. A good druid, who was travelling that way, found them in this condition. The druids were the physicians of those times, as well as the priests. He had a sovereign balsam about him, which he had composed himself, for he was very skilful in all the plants that grew in the fields or in the forests; he staunched their blood, applied his balsam to their wounds, and brought them as it were from death to life again. As soon as they were sufficiently recovered, he began to inquire into the occasion of their quarrel. "Why, this man" cried the black knight, "will have it that that shield yonder is silver." "And he will have it" replied the white knight, "that it is gold," and then told him all the particulars of the affair. "Ah!" said the druid with a sigh, "you are both of you, my brethren, in the right, and both of you in the wrong; had either of you given himself time to look on the opposite side of the shield, as well as that which first presented itself to view, all this passion and bloodshed might have been avoided; however, there is a very good lesson to be learned from the evils that have befallen you on this occasion.—Permit me, therefore, to entreat you by all our gods, and by this goddess of victory in particular, *never to enter into any dispute for the future, till you have fairly considered both sides of the question.* Eng. pa.

Population of some of the principal towns of England, Scotland, France, and the United States.

England, in 1821.			
London,	1,225,694	Bristol,	87,779
Manchester,	133,788	Leeds,	83,796
Liverpool,	118,972	Plymouth,	61,212
Birmingham,	106,722	Norwich,	50,288
Scotland, in 1821.			
Glasgow,	147,043	Dundee,	30,575
Edinburgh,	138,235	Greenock,	22,088
Paisley,	47,003	Perth,	19,066
Aberdeen,	44,796	Dunfermline,	13,681
France.			
Paris,	720,000	Rouen,	86,000
Lyons,	115,000	Nantes,	77,000
Marseilles,	102,000	Lisle,	60,000
Bordeaux,	92,000	Strasburg,	50,000
Toulouse,	48,000		
United States, in 1820.			
New-York,	123,706	Salem,	12,731
Philadelphia,	108,116	Albany,	12,630
Baltimore,	62,732	Richmond,	12,067
Boston,	43,298	Providence,	11,767
New Orleans,	27,171	Pittsburg,	11,629
Charleston,	24,780	Cincinnati,	9,641
Washington,	13,247		

England in 1377.—In the year 1377 the totol population of England was only 2,300,000, according to an enumeration made on account of a poll tax. The population of the principal towns was then as follows:—London 35,000, York 11,000, Bristol 9,000, Plymouth 7,050, Coventry 7,000, Norwich 6,000, Lincoln 5,000 Sarum 5,000, Lynn 5,000. The number of towns containing above 3,000 inhabitants was only 18.

N. Hamp. Gaz.

Pauperism.

We have (says the Baltimore Chronicle) already, and on more occasions than one, taken the liberty to remark that the only way to abolish pauperism is to repeal all our poor laws altogether, to cut up the whole root and branch, without any sort of favour or affection; that the malady resides in the law making provision for the poor, which when abolished will bring the evil along with it. Pauperism may be denominated vice, and indolence, put out to nurse; and is it any wonder that both should thrive under such liberal and munificent patronage. We make provisions for paupers with as much legislative gravity as if it were our object to establish colonies all over the continent, consisting of such meritorious individuals. The sin and iniquity of this may be traced to the law—a fact that has been proved, by statistical details, from the most unquestionable documents.

JUST published by O. EVERETT, *No.* 13, *Cornhill*, "A COLLECTION of ESSAYS and TRACTS in THEOLOGY. By JARED JPARKS. No. I. January, 1823.

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